

Visiting the City of the Prophet

صلى الله عليه
وسلم



Life With Allah

الحياة مع الله

Contents

1. On the Way to Madinah	3
2. Madinah.....	5
3. Entering the Masjid of the Prophet ﷺ	8
4. Visiting the Grave: In the Company of the Prophet ﷺ	11
5. The Closest Companion: Abu Bakr al-Siddiq ؓ	16
6. The Beacon of Justice: ‘Umar b. al-Khattab ؓ	18
7. The House of the Beloved: ‘A’ishah b. Abi Bakr ؓ	21
8. The Rawdah: A Piece of Jannah	24
9. Visiting al-Baqi’	25
10. The Streets of Madinah	28
11. The Ansar: People of Faith and Selflessness.....	30
12. Masjid Quba’	33
13. Uhud	35

On the Way to Madinah

As you travel to Madinah, **let your imagination go back in time to more than 1400 years ago.** The Prophet ﷺ had endured some of the most difficult years of his life: thirteen years of endless ridicule from his own tribe, the harsh torture of his Companions and a gruelling boycott. Shortly after, he suffered the heart-wrenching loss of his closest confidant and most devoted supporter: his wife Khadijah ﷺ.

Then came the command for **hijrah**. The blessed Companion was chosen: his best friend, Abū Bakr ﷺ. Though the journey was for two, it was a family affair; his daughter Asmā', son 'Abdullah, and servant 'Āmir ﷺ all put their lives on the line for this noble mission.

Yet this was a painful parting. Standing at the edge of Makkah, with a heavy heart, the Prophet ﷺ remarked: **“You are the most beloved of all lands to me, and had it not been for your people forcing me to leave, I would never have left.”**

The hijrah was a dangerous journey as they crossed difficult terrain while being relentlessly pursued by the Quraysh. The enemy closed in, standing right at the mouth of Cave Thawr. One downward glance, and they would have been discovered. It was at this moment that the most comforting words in history were uttered: **“O Abū Bakr, what do you think of two, with Allah as their third?”**

It was a journey marked by **miracles**. A spider spun its web across the cave's entrance, shielding the noble Messenger ﷺ and his Companion from their pursuers. The horse of the expert tracker, Surāqah, sunk into the ground and stumbled over three times: something that had never

happened before. Umm Ma'bad's barren goat, against all odds, gave enough milk to quench the traveller's thirst, and still had more for its owner and her husband. Umm Ma'bad's vivid, awe-struck **description of the Prophet ﷺ** would go on to become one of the most detailed accounts of his appearance.

The moment of arrival in Madinah had finally come. And what a moment it was! **“اللَّهُ أَكْبَرُ! Muhammad, the Messenger of Allah has arrived!”** The joyous shouts of Madinan children filled the air. Men rushed ahead to pay their respects to him. Women hurried to the rooftops, eager to catch a glimpse of him ﷺ.



Madinah

“

On the day the Messenger of Allah ﷺ entered Madinah, everything therein became illuminated. Then on the day he passed away, everything therein became dark.

(Tirmidhī)

”

Madinah is no ordinary place. It is a city filled with **serenity, tranquillity and peace**. Its air is gentle and fresh; soothing for the soul. Its entrances are guarded by angels, making it a sanctuary for everyone who enters it: neither plague nor Dajjāl can enter it. It is the sieve through which evil is filtered. **It is the lighthouse of īmān.**

Madinah is the city where the Prophet ﷺ walked its streets, consoled its trees and prayed on its blessed soil. It is the city that soothed him after the storms of Makkah. It is the safe haven he had longed for. When he ﷺ returned from the battle of Tabuk, he said:

“I am hastening to Madinah. So whoever among you wishes to hasten with me, let him do so.” And when Madinah came into view, he ﷺ said: “**This is Ṭābah** [wholesome and pure]” (Bukharī).

Madinah is the city where Muslim took refuge, and where the early chapters of Islamic history were written. **Its soil is soaked with the tears and blood of the Companions** of the Prophet ﷺ. Madinah is the city home to the blessed masjid where every prayer is worth a thousand prayers. It is the city from which the light of guidance and power of Islam began to spread across the world.

Madinah is a city whose inhabitants are truly blessed. They are the **descendants of the Anṣār**: a people like no other. The Anṣār embraced the Prophet ﷺ when others turned him away; they welcomed him and his followers with open hearts and homes; they **sacrificed** their lives and wealth for the sake of Allah and His Messenger. They were a people whose generosity continues to shine to this day.

Madinah is the city where our beloved Prophet ﷺ rests. He was the one who **guided** humanity from the depths of darkness to light, from the worship of creation to the worship of the Creator, from the constrictions of this world to its vast expanses. He was the one who sacrificed his life for his ummah, enduring endless hardship and pain so that we could receive the noble message. He is the one who will **intercede** for us on the Day of Judgment, when no other Prophet or Messenger will stand in intercession for their people, and every soul will be consumed with worry for itself. On that day, when everyone will be lost in their own fears, the Prophet ﷺ will raise his head and, on behalf of his ummah, he will cry out, **“My ummah, my ummah!”**

The heart of every believer **yearns** to stand before him, to whisper salām at his grave; to feel close, if only for a moment, to the one who brought us out of darkness and into light. Every believer longs to live near him, **die** near him, and to rise with him.

Madinah is the city of light: the city of the Prophet ﷺ.



Entering the Masjid of the Prophet ﷺ

As you approach the Masjid of the beloved Prophet ﷺ, let your heart be overwhelmed with **gratitude, humility and awe**. This place was chosen by Allah for His Messenger and the best generations. Upon entering the blessed Masjid, recite the du‘ā’ for entering and perform two rak‘ahs of tahjiyyat al-masjid.

“

When one of you enters the masjid, he should not sit until he has prayed two rak‘ahs.

- The Messenger of Allah ﷺ (Bukhārī)

”

The towering minarets leave you in awe; the marble floors are cool against your feet. Pause for a moment. Cast your mind back more than 1,400 years, to when, in this very place, there stood a simple and **humble structure**. No grandeur, no ornament, just walls of mud and a roof of palm branches. Yet it carried a magnificence that no palace or monument on earth could ever match. This was the Masjid of the beloved Prophet ﷺ.

Here, the Prophet ﷺ **nurtured** his beloved Companions ﷺ, standing shoulder to shoulder in prayer, united in servitude to Allah. As foreheads touched the ground, there was no difference between the rich and poor, between Arab and non-Arab. It was a place **visited by Jibrīl** ﷺ time and again, where Allah was constantly praised and glorified.

The Masjid was more than just a place of prayer. It was a university, where the **greatest teacher** ﷺ guided his students with words of revelation. It was a court of justice, where disputes were settled with fairness. It was the **headquarters** of the Muslim government, a place in which strategies were drawn and delegations were welcomed. It was a **command centre**, from which armies marched, treaties were forged, and the map of history was redrawn.

It was a place of **compassion** and belonging. The poor and homeless found shelter, the sick were tended to, and the needy were never turned away. Children played freely, women were welcomed, and men discovered brotherhood. It was a place of prayer, of learning, of community; a place where everyone found peace and belonging.

Imagine the Prophet ﷺ pausing mid-sermon to lift his grandchildren. Picture the Bedouin who urinated in the Masjid, yet was met not with anger but gentle instruction on proper etiquette. Imagine the beloved ﷺ hearing an infant cry during congregational prayer, shortening it rather than asking the mother to remain at home.

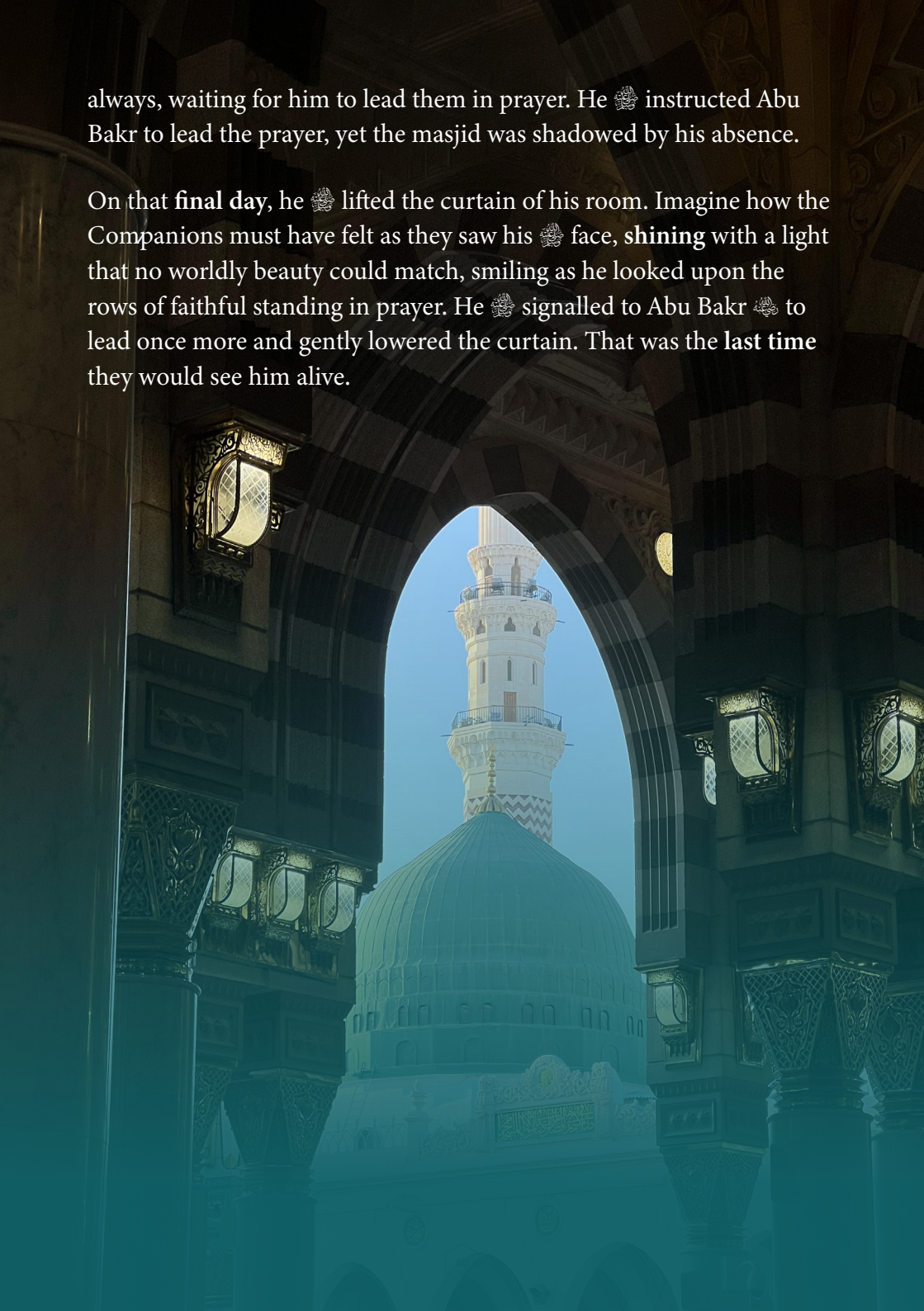
His mercy was not limited to humans. It was felt by the entire universe. Visualise the palm tree that sobbed when he ﷺ began using a pulpit instead of leaning on the tree. He did not ignore it; he descended and **embraced the tree, comforting it** as one comforts a child.

The Masjid was a place of camaraderie and conversation. Picture the post-fajr discussions he ﷺ had with his Companions where they would discuss their dreams. Imagine the Companions reciting poetry and recounting amusing stories from their days in Jahiliyyah, making the Prophet ﷺ **smile**.

The day came when the atmosphere in the Masjid changed. The Prophet ﷺ grew too weak to stand, and the Companions gathered as

always, waiting for him to lead them in prayer. He ﷺ instructed Abu Bakr to lead the prayer, yet the masjid was shadowed by his absence.

On that final day, he ﷺ lifted the curtain of his room. Imagine how the Companions must have felt as they saw his ﷺ face, shining with a light that no worldly beauty could match, smiling as he looked upon the rows of faithful standing in prayer. He ﷺ signalled to Abu Bakr ﷺ to lead once more and gently lowered the curtain. That was the last time they would see him alive.



Visiting the Grave: In the Company of the Prophet ﷺ

As you make your way to the grave of the Prophet ﷺ, **realise that you are standing before** the one whom Allah chose as a mercy to all the worlds. You are in the presence of the one chosen to spread divine guidance to every corner of the earth, spanning time and space, until it reached you.

You are standing in front of the one who **sacrificed** his life, his comfort, his wealth, and his safety, just so you could internalise the message of *lā ilāha illā Allah*.

As you stand there, know that **you can never repay** or fully acknowledge his efforts and sacrifices. Send your prayers and peace upon him and bear witness that he ﷺ did indeed convey the message and fulfil the trust until death came to him.

The One Who Endured Unimaginable Suffering for Your Sake

You stand before the one who was **tortured** and watched his Companions, such as Khabbāb and Bilāl ؓ, being dragged across burning sand, their voices crying “Aḥad, Aḥad” through unbearable pain. He faced the brutality of the disbelievers with unwavering resolve.

In Ṭā'if, children hurled stones at him, wounding his **blessed body** until blood flowed from his feet. Yet he walked back to Makkah, praying for the guidance of those who had wronged him. When given the chance to see them crushed between two mountains, he **chose mercy** instead.

You stand before the one who endured hunger and hardship for days at a time. He organised armies and led his Companions in battle, standing closest to the enemy and never retreating. During the digging of the trench before the Battle of Khandaq, when his Companions tied stones to their stomachs to ease their hunger, he lifted his garment to reveal that he had bound **two stones** to his own.

The One Who Was the Best of Servants

You stand before the one who spent **long hours in worship** and intimate conversation with his Lord. He wept so intensely that the ground beneath him became wet with his tears. Even on the night before the Battle of Badr, while his Companions rested, he prayed beneath a tree and wept until dawn.

When 'Ā'ishah once asked him, “Why do you do this, O Messenger of Allah, when Allah has forgiven your past and future sins?” he replied simply, “Should I not be a **grateful servant?**”

You stand before the one whom Allah offered a choice: to be a Prophet-King or a Prophet-Servant. He chose **servitude**. He lived simply, served his family, ate on the ground, mended his own clothes, and slept on a mat of palm fibres that left marks on his blessed back. Through his life, he taught his ummah what it truly means to **live for Allah**, not for the world.

The One Whose Love Was Felt by All

You stand before the one whose love was so deeply felt that each person around him believed themselves to be the most beloved to him. When asked whom he loved most, he replied without hesitation, “Ā’ishah.” In a society where men scorned speaking openly of love for their wives, he broke the norms of ignorance and taught his Companions how to **love for the sake of Allah**.

Years after Khadijah passed away, he would weep at the sight of her necklace and say, “I was blessed with her love.”

He was the **greatest father** humanity has known, though he grew up without a father himself. When his daughter Fāṭimah entered his home, he would rise, take her hand, kiss her, and seat her in his own place. When his grandchildren climbed onto his back during prayer, he prolonged his prostration, allowing them to play undisturbed. This was the Messenger of Allah ﷺ.

The One Whose Compassion Knew No Bounds

You stand before the one whose compassion extended far beyond his family. He asked after Companions he had not seen for days, visited the sick in their homes, and comforted the broken-hearted. When a young servant girl asked him to walk with her through Madinah, he did so willingly, attending to her needs without hesitation. He recognised the worth of every human being.

When society shunned Julaybīb for his poverty and appearance, the Prophet himself found him a wife and declared, “**He is from me, and I am from him.**”

When a child lost his pet bird, he noticed and asked gently, “O ‘Umayr, what happened to your Nughayr?” His teaching was always wrapped

in love. He said to Mu'adh, **“By Allah, I love you. By Allah, I love you. Never forget to say at the end of every prayer: O Allah, help me to remember You, thank You, and worship You in the best way.”**

The One Who Loved You Before You Were Born

His love was not limited to those who lived in his time. He spoke of you with longing, saying to his Companions, **“How I wish I could meet my brothers and sisters, those who believed in me without seeing me.”** You are the ones he yearned to meet.

You stand before the one who prayed for you in the depths of the night until his feet swelled with pain. On the Day of Judgement, he will stand before Allah and say, **“Ummatī, ummatī.”** He will intercede for you when no one else will.

You stand before Muḥammad ﷺ: the one who gave everything so that you might have everything.

Be a Respectful Visitor

The Prophet ﷺ once noticed that his Companion, Thābit ibn Qays ﷺ, was missing from the gathering. He turned to Sa'd ibn Mu'adh ﷺ and asked, **“O Abū 'Amr, what's the matter with Thābit? Is he ill?”** Sa'd replied, **“He is my neighbor, but I haven't heard of any illness.”** So Sa'd went to Thābit's house and said: **“The Prophet ﷺ noticed your absence.”**

Thābit replied sadly, **“When the verse was revealed ‘O you who believe, do not raise your voices above the voice of the Prophet...’ (49:2), I thought it was about me. My voice is louder than all of yours in his presence. Surely I must be one of the people of the Fire!”** Sa'd returned and told the Prophet ﷺ what Thābit had said. The Prophet ﷺ replied: **“No. Rather, he is among the people of Paradise.”**

Such was the adab of the Companions; they feared disrespecting him even in the volume of their voices. Lower your voice in this sacred space. **Do not harm** a fellow believer by pushing or getting angry. **Put away your phone.** Be present. Be respectful. Follow the Sunnah and avoid innovations in acts of worship, no matter how beautiful or beneficial they may appear.

“

Know that he is aware of your presence and your visit. Your greetings and prayers are conveyed to him. **Picture his noble form in your imagination, as though he is lying in his grave before you, and hold his great status in your heart.** It has been narrated that the Prophet ﷺ said: “Allah has appointed an angel at his grave who conveys the greetings of peace to him from anyone who greets him from his ummah.” This applies to those who are not present at his grave, so how much more so for those **who have traveled from distant lands, crossing deserts, in longing to meet him, even though they could not witness his radiant face.**

The Prophet ﷺ also said: “Whoever sends blessings upon me once, Allah will send blessings upon him ten times.” This is the reward for praying for him with your tongue, so imagine the reward for visiting him with your body. Then, go to the Prophet’s pulpit and **imagine the Prophet ﷺ ascending it, surrounded by the Muhājirūn (emigrants) and Anṣār (helpers)** as he delivered his sermon, urging them to obey Allah. Ask Allah not to separate you from him on the Day of Judgment.

- Imām al-Ghazālī ﷺ

”

The Closest Companion: Abu Bakr al-Siddiq رضي الله عنه

As you turn and see the grave of Abū Bakr رضي الله عنه, feel honoured to be standing in front of the **best friend** of the Prophet ﷺ: the one whose **loyalty** to the Messenger ﷺ knew no bounds, the one whose faith in the Messenger ﷺ never wavered.

“Did you hear that your friend claims he was taken by night to Bayt al-Maqdis?” the Quraysh mockingly asked Abū Bakr. Abū Bakr replied simply, “Did he say that?” When they confirmed, he said, “If he said it, **then it is the truth.**” They pressed further, “Do you believe he went by night to Bayt al-Maqdis and returned before morning?” Abū Bakr answered, “Yes. But know this; I believe something far more astonishing: that he **receives revelations from heaven.**”

Abū Bakr was not a Prophet, yet he was not like other men. He held a rank just beneath the Prophets, yet higher than the rest of mankind. No Messenger was ever granted a Companion like Abū Bakr.

He believed, and his belief was **unique**; he defended the Prophet ﷺ, and his defense was **persistent**. He freed slaves, equipped armies, and prepared for battles. No one could even surpass his generosity. ‘Umar رضي الله عنه, eager to surpass him, once brought half of his wealth in charity. Yet when Abū Bakr رضي الله عنه arrived, he laid down everything he owned, leaving nothing for his household but Allah and His Messenger ﷺ.

Abū Bakr رضي الله عنه was always the **first in doing good**. On one morning, the Prophet ﷺ questioned his Companions, asking who among them had

fasted, who had followed a funeral, who had fed the poor, and who had visited the sick. Each time, the same voice responded: Abū Bakr. The Prophet ﷺ then said: “These deeds are not **combined** in one man except that he will enter Paradise.”

This was Abū Bakr ؓ. He was always first, always ahead, always striving for excellence.

Abū Bakr was **soft-hearted** and wept when he recited the Qur’ān. He ruled with justice, fought with courage, and served with sincerity and taqwā. He was **firm** when truth demanded firmness, yet gentle when compassion was called for.

His defining characteristic was unwavering obedience and submission. Abū Bakr is the only person among the Companions who never disagreed with the Prophet ﷺ in any matter. He never questioned, never resisted, never argued. Where the Prophet ﷺ led, he followed. Where the Prophet ﷺ guided, he obeyed. His heart aligned perfectly with the path of truth.

This was **as-Ṣiddīq**: a man who embodied the highest level of īmān and unwavering truthfulness.

The Beacon of Justice: ‘Umar b. al-Khattab ﷺ

“O Allah, strengthen Islām with the dearest of two men to You, ‘Umar b. al-Khaṭṭāb or ‘Amr b. Hishām!”

This was the **du‘ā** of the Prophet ﷺ. Allah chose ‘Umar ﷺ, and you are now standing before him.

From the very moment he embraced Islām, ‘Umar ﷺ **refused to hide**. Whilst others concealed their faith, ‘Umar went first to his uncle — Islam’s staunchest enemy, Abū Jahl — announcing his Islam at his doorstep. When the door was slammed in his face, he sought out the person who would spread gossip the fastest in Makkah and announced his conversion.

When ‘Umar ﷺ migrated, he did not leave under cover of darkness. He strapped on his sword, slung his bow over his shoulder, performed ṭawāf around the Ka‘bah, then called out to the leaders of Quraysh: “Whoever wishes to leave his mother childless, orphan his child, or widow his wife, let him follow me across this valley, for **I am migrating!**” No one dared follow him.

‘Umar ﷺ was al-Fārūq, the one who **distinguished truth from falsehood** with absolute clarity. His firmness was legendary, yet always in service of justice. When young slaves belonging to Ḥāṭib were brought before him for stealing a camel, he looked closely at their faces, thin and frail, and realised hunger had driven them to theft. He turned to their master: “It is you who starve them! The punishment falls upon

you!” This was his justice: addressing the root cause rather than punishing the symptom.

Beneath his legendary strength lay extraordinary **tenderness and humility**. One night, whilst guarding a caravan of goods, he heard a child crying. He found a woman trying to wean her baby early because ‘Umar’s policy granted stipends only to weaned children. When he realised his ruling was causing this distress, he wept. At Fajr, the people could barely make out his recitation because of his **sobbing**. He cried out: “Woe to ‘Umar! How many children of the Muslims has he caused to perish!” He immediately changed the policy.

This was ‘Umar, the one who **conquered** Rome and defeated Persia. Once, he arrived late to Friday prayer wearing a cloak **patched in twenty-one places**, explaining: “What kept me was this shirt of mine. I was waiting for it to dry, for I have no other.” When his governor sent him sweets from Azerbaijan, he asked: “Do all the people eat this?” When told it was food for the elite, he commanded: “Take your gift back and tell your sender: ‘Umar commands you not to be filled with food until **every Muslim** before you has been fed and satisfied!”

When **news** of victory reached him from Nahāwand, the messenger listed the names of the martyrs whom ‘Umar was familiar with, then added: “And others, from amongst the common people, whom the Commander of the Faithful does not know.” ‘Umar **wept** and said: “**What harm is it to them that ‘Umar does not know them?** Indeed, Allah knows them!”

It was this same **humility** that marked his entry into al-Quds, when the Christian Patriarch refused to surrender the blessed city to anyone but the Caliph himself. ‘Umar set out from Madinah with a single servant, sharing one camel between them, taking turns to ride across the scorching desert. When they neared Jerusalem’s gates, it was the

servant's turn to ride, and the Muslim generals rushed forward in alarm: "O Commander of the Faithful! You are about to enter before the Romans, and you are walking whilst your servant rides!" 'Umar looked at them and replied: "**We are a people whom Allah has honoured through Islām. If we seek honour through anything else, Allah will humiliate us.**" He entered the city, victorious, on foot.

At a gathering, someone asked him: "And who are you?"

"'Umar b. al-Khaṭṭāb!" he replied.

"'Umar? The one who crushed the Romans, the knight who shattered empires?"

"No. 'Umar, the Companion of the Messenger of Allah. No lineage is dearer to me than that."

You stand before 'Umar: **the man the Shayṭān feared**, the man who wept for orphans he never knew, the man who lived like a destitute whilst ruling an empire. United with the Prophet ﷺ and Abū Bakr ؓ in life, he is united with them in death, his grave beside theirs forever.

The House of the Beloved: 'A'ishah b. Abi Bakr ﷺ

When 'Umar ﷺ was on his deathbed, he sent his son to ask 'A'ishah ﷺ for permission to be **buried** in her house, beside the Prophet ﷺ and Abū Bakr ﷺ. She said: "I had wanted it for myself, but today I will give preference to 'Umar over myself." This was her **selflessness**: giving up her place beside the one she loved most.

It was in this house where 'A'ishah felt the warmth and deep love of the Prophet ﷺ. When Abyssinian performers came to the Masjid, the Prophet ﷺ called to her: "Would you like to watch?" She stood behind him as he stood at the door, his cloak shielding her, her cheek against his. He remained standing until she had seen enough. **This was his love**: patient, playful and tender.

Although 'A'ishah was the wife of the greatest person to have ever walked on earth, she was also human. One day, when another wife sent the Prophet ﷺ a dish of food whilst he sat in 'A'ishah's home, jealousy overwhelmed her and she struck it, shattering it. The Prophet ﷺ calmly gathered the pieces and said: "Your mother has become jealous." He did not rebuke her and nor did he shame her.

This was the house in which **revelation** was received directly from the heavens and 'A'ishah's strong faith in Allah was built. When the hypocrites spread lies about her honour, she wept until there were no tears left. When verses were revealed declaring her innocence and her mother urged her to thank the Prophet ﷺ, 'A'ishah's reply was one of firm faith: "By Allah, I praise none but Allah." She knew her honour

came from Allah alone. Her unwavering faith in Him carried her through this extremely difficult trial and it was to Him she turned in gratitude.

It was in this house where ‘Ā’ishah was **nurtured** to become an outstanding scholar. After the passing of the Prophet ﷺ, her home became a centre of learning, where the next generation of leading scholars were trained. When the senior Companions had questions, they came to her door. ‘Ā’ishah transmitted over **two thousand aḥādīth**, corrected understandings, clarified rulings, and became one of the greatest jurists of Islam.

It was also in this house that one of the saddest moments in the history of Islam occurred. Here, the Prophet ﷺ lay during his final illness, his voice growing faint as he whispered again and again: “**Al-Rafīq al-A’lā... the Highest Companion.**” Here, cradled in her lap, his blessed soul departed. Allah granted her what no other was granted: to be the last person the Prophet ﷺ saw, the last person to hold him, the one in whose arms the Mercy to Mankind returned to his Lord.

**I have not seen
anything more
beautiful than the
Messenger of Allah. It
was as though the sun
shone from his face.**

- Abū Hurayrah 🌸 (Tirmidhī)

**Wavy thick black hair.
Taller than average.
Perfectly proportioned body.
Broad shoulders.
Sturdy hands and feet.
Long and well proportioned fingers.
Slightly round face.
Large eyes with jet black irises.
Long eyelashes.
Full and dense beard.
Perfect posture.
Soft and fragrant skin.
Glowing face.
Radiant smile.
Majestic.**

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Rawdah: A Piece of Jannah

As you sit in the blessed Rawḍah (the space between the Prophet's pulpit and house), close your eyes and **imagine** that the Messenger of Allah ﷺ is ascending his pulpit before you. He looks at you; not past you, but directly at you. He **smiles** his blessed smile, an expression that fills the room with light and uplifts the heart: he is overjoyed to see you. Then he begins to speak, and for the first time, you hear these words from his own blessed lips:

“

What lies between my house and my pulpit is a garden from the gardens of Paradise.

- The Messenger of Allah ﷺ (Bukhārī)

”

Let yourself feel, as you hear this ḥadīth in this very place, that you are hearing it for the first time. Let the awe of this place and this moment move you to offer your best prayers and your most heartfelt supplications. Let this be a **turning point** in the way you live your life; choose to **sacrifice** for this dīn as he ﷺ did, to carry his legacy forward, so that when he meets you on the Day of Judgement, he recognises you. Live your life in such a way that he ﷺ is proud of you, and one day bestows upon you the same radiant smile he showered upon his Companions.

Visiting al-Baqi'

“

Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge (with their lives), others are waiting (their turn). They have never changed (their commitment) in the least.

(33:23)

”

You stand before a small plot of earth that holds the greatest treasures of sincerity, purity, sacrifice, and loyalty. Here lie men and women who **chose** the Hereafter over this world, who preferred exile and migration for the sake of faith over the comfort of their homeland. These were the people who chose nearness to the Messenger ﷺ over the company of loved ones, never wishing to part from him.

This is Baqī' al-Gharqad: the cemetery chosen by divine command. When the Prophet ﷺ searched for a place to bury his companions, he walked around the areas surrounding Madinah until he arrived at this specific place and declared: “I have been commanded (to select) **this place.**”

The first person to be buried here was ‘Uthmān b. Maz‘ūn ﷺ. The Prophet ﷺ placed a stone at his head and said: “**This is our landmark.**” From that day forward, whenever someone died, people would ask: “O Messenger of Allah, where shall we bury him?” And he would say: “By our landmark, ‘Uthmān b. Maz‘ūn.”

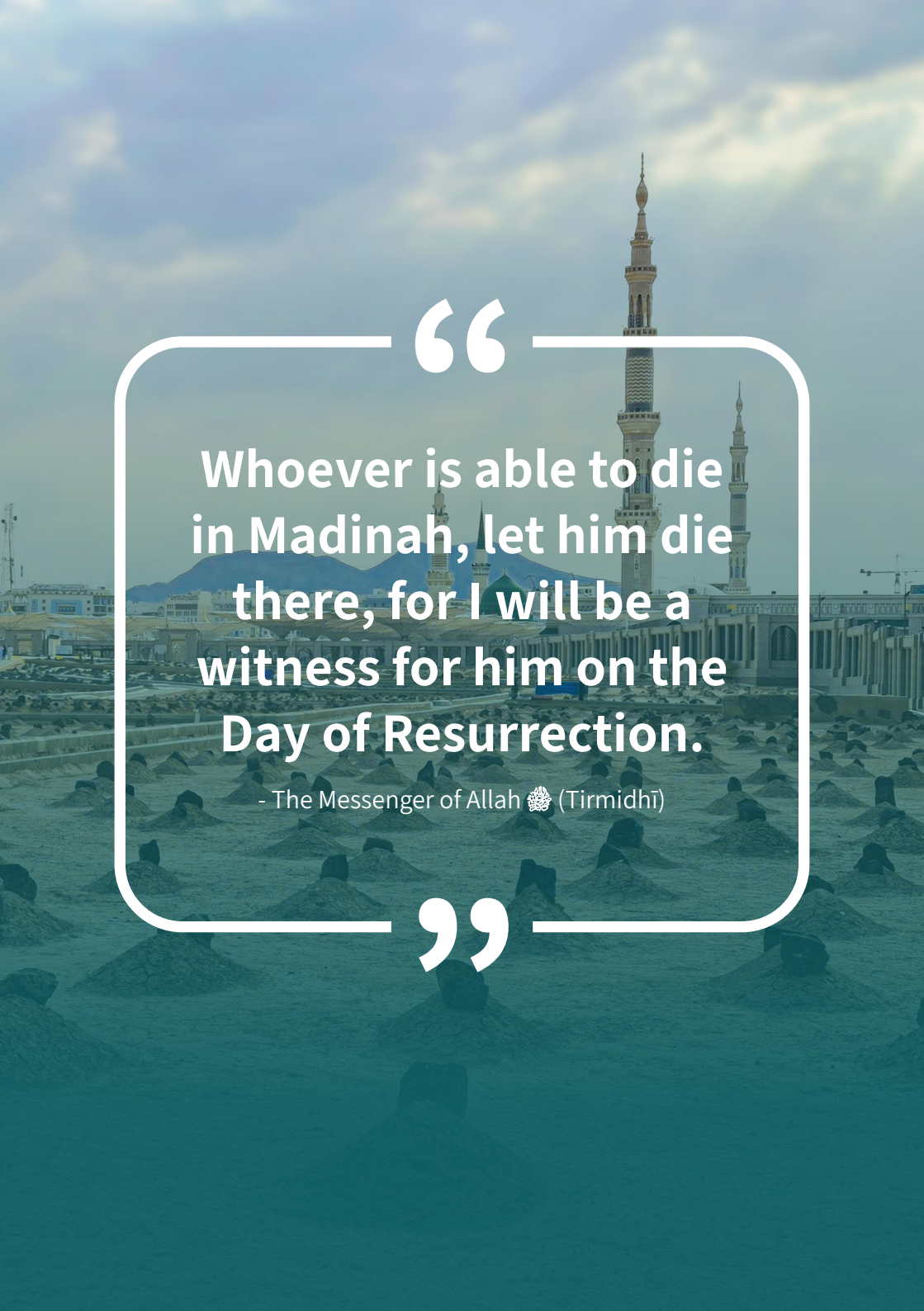
The Prophet ﷺ would come here often, especially in the late hours of the night. ‘Āishah once noticed him slipping out quietly when it was her turn to be with him. He would walk to al-Baqī’ and stand among the graves, speaking to them as one speaks to the living:

“Peace be upon you, O abode of believing people. What you were promised has come to you. And indeed, God willing, **we shall join you.** O Allah, forgive the people of Baqī’ al-Gharqad.”

Imagine him ﷺ standing here in the stillness of night, praying for those who had gone ahead. What an honour for those who rest here: to be visited by him, to be remembered by him, to have him pray for them.

Here lie the Mothers of the Believers. Here lie his daughters. Here lies his infant son Ibrāhīm. Here lie the companions who stood with him in every trial, who migrated with him, who fought beside him, who wept when he wept and rejoiced when he rejoiced.

As you stand in al-Baqī’, make du‘ā’ for those who rest here. Greet them with salām. Remember that you too are promised what they were promised: that **death is certain**, and we are all heading to the same destination.



“
Whoever is able to die
in Madinah, let him die
there, for I will be a
witness for him on the
Day of Resurrection.

- The Messenger of Allah ﷺ (Tirmidhī)

”

The Streets of Madinah

As you walk through the streets of Madinah, feel a sense of privilege and gratitude. You are standing beneath the same sky he ﷺ once looked up at, walking upon the same earth that carried **his blessed feet** ﷺ. The cool breeze that you feel is the same breeze that once touched his face ﷺ.

Jābir b. Samurah ﷺ said: “I saw the Prophet ﷺ on a clear night, wearing a red cloak. I looked at him, then at the moon, and he was **more beautiful** than the moon.”

Look up and imagine that night: the full moon glowing softly, perfect in its light, and yet his **face shone brighter** ﷺ.

The Prophet ﷺ said: “You will **see your Lord** on the Day of Resurrection as you see this full moon.” So when you look at the mesmerising moon, remember that seeing Allah will be clearer, greater, and beyond anything the heart can imagine.

As you walk through Madinah, picture a young girl taking the hand of the Prophet ﷺ, leading him through the narrow alleys. He did not pull away or say he was too busy. Instead, the Messenger of Allah ﷺ walked with her, hand in hand, until she had taken him where she wished.

As you walk through the bustling markets of Madinah, recall the **story of Zāhir** ﷺ, a Bedouin Companion. He was considered unattractive and of low social status. One day he was standing among the crowd when suddenly the Prophet ﷺ seized him from behind. When Zāhir realised who it was, he **leaned back** into the embrace, **pressing himself** closer to the Prophet’s ﷺ chest, seeking the blessing of his touch. The

Prophet ﷺ began playfully calling out, “Who will buy this slave from me?” Zāhir, knowing how the world saw him, replied that he was of little value. The Prophet ﷺ reassured him: “**But in the sight of Allah, you are precious!**”

As the adhān rises from his masjid, ‘Allahu Akbar, Allahu Akbar’, close your eyes and listen. **Imagine Bilāl** ﷺ standing on the roof of the masjid, his voice echoing through the city every day, in the presence of the Prophet ﷺ. Listen to the powerful, melodious call announcing the time for prayer, summoning the believers to success and gathering the Companions to stand behind the Messenger of Allah ﷺ.

Imagine Bilāl’s ﷺ heartbreak after the passing of the Prophet ﷺ as he tried to give the adhān once more. When he reached the words “Ashhadu anna Muḥammadan Rasūlullāh” — I testify that Muḥammad is the Messenger of Allah — **his voice broke**. Tears overwhelmed him, and he could not continue. How could he testify to the Messengership of the one who was no longer there to answer his call? Each attempt to repeat this phrase ended with weeping. Madinah itself was too difficult to bear: every street reminded him of his beloved. With Abū Bakr ﷺ’s permission, Bilāl left for al-Shām.

Years passed. When ‘Umar ﷺ entered al-Quds after its conquest, the Companions gathered around Bilāl and pleaded: “Call the adhān for us, O Bilāl, just once more.”

“Allahu Akbar, Allahu Akbar...”

The moment his voice rose, every Companion present **broke down weeping**. They were no longer in al-Quds; at that moment, they were transported back to Madinah, back to the blessed days when Bilāl’s voice would fill the air and the Prophet ﷺ would rise to lead them in prayer.

The Ansar: People of Faith and Selflessness

The Prophet ﷺ was **suffering** immensely in Makkah. His own people, the Quraysh, rejected him. They mocked and persecuted him, driving him out of his own home.

In the midst of this adversity, Allah, in His infinite kindness, sent the Prophet ﷺ a ray of light and hope: a group of **young** people.

This band of youth came from the city of Yathrib, later renamed Madinah. They risked everything for the powerful message they had just heard. Together, they pledged their lives to Allah and His Messenger ﷺ. When his own tribe rejected him, these youth believed in him; they offered the exhausted Muslims of Makkah safety and security after years of torture. They **welcomed** the Messenger ﷺ and his Companions into their own homes, as one of their own. They were **courageous fighters**, righteous servants, mindful of Allah, selfless givers, and generous benefactors.

These people were the Anṣār.

The Anṣār continued to sacrifice their lives for the Prophet ﷺ. Before the Battle of Badr, their leader, **Sa'd b. Mu'adh** ﷺ reassured the Prophet ﷺ: "If you were to command us to plunge into the sea, we would do so. And if you were to command us to drive our horses to Bark al-Ghimād, we would do that too!"

Even in **moments of tribulation**, the Anṣār remained at the Prophet's


side. At the Battle of Uḥud, when the enemies were overpowering the believers, Sa'd b. al-Rabī ؓ was struck with **seventy blows**, yet still warned the rest of the Anṣār that they would “have **no excuse** before Allah if the Messenger of Allah ؐ is killed while even **one** of them remains alive!”

The Anṣār were human too, but they were from amongst the best of people. Years later, when the Prophet ؐ distributed the war spoils at the Battle of Ḥunayn, he did not give anything to the Anṣār, leaving some of them upset. He ؓ gathered them and asked, “Are you not pleased that others return home with sheep and camels, while **you return home with the Messenger of Allah ؐ among you?**” He then continued, “Were it not for the hijrah, I would have been one of the Anṣār. O Allah, **have mercy on the Anṣār**, and on the children of the Anṣār, and on the grandchildren of the Anṣār.”

The women of the Anṣār were also exemplary. Two women made the arduous journey to the first Pledge of ‘Aqabah and accepted Islam alongside the men. The Anṣārī women became known for their deep love of learning and their eagerness to gain understanding in religion. ‘Āishah ؓ said: “**How excellent are the women of the Anṣār!** Their modesty did not prevent them from seeking understanding in religion.”

In the final days of the Prophet ؐ’s life, the Anṣār wept out of longing to meet with him. The Prophet ؐ emerged despite the excruciating pain he was in, and ascended the minbar. This was the last moment he would ever stand upon the minbar. His ؓ voice filled the masjid as he called upon the believers: “**I advise you to take care of the Anṣār, for they are my close Companions and the keepers of my secrets.**”

Such was the love of the Prophet ؐ for the Anṣār. If the Prophet ؐ were among us today, would our actions merit such love?

A tall, white minaret with a dark conical roof and a crescent moon on top, set against a blue sky with light clouds. The minaret is part of a larger mosque building with domes and arches, partially visible in the background. The scene is overlaid with a semi-transparent teal filter.

“
Whoever purifies
himself in his house,
then comes to Masjid
Qubā’ and prays in
it, he will have the
reward of an ‘umrah.

- The Messenger of Allah ﷺ (Ibn Mājah)

”

Masjid Qubā'


When you visit Masjid Qubā', remember that this is the place where the Prophet ﷺ made a final stop during his hijrah before reaching Madinah.

In Qubā', he ﷺ laid, with his **blessed hands**, the first stone of the first ever Masjid to be built. Abū Bakr ؓ followed suit. Then, the Anṣār worked together to build it to completion. Masjid Qubā' was not extravagant or made to display grandeur; rather, it was a masjid that was **founded on righteousness**.

Qubā' was also the place where the first Muhājir child was born. Shortly after the Prophet ﷺ migrated to Madinah, Asmā' b. Abī Bakr set out to migrate to Madinah. Although she was heavily pregnant, she did not let that deter her. After reaching Qubā', she gave birth to a son named 'Abdullāh. The Muslims were overcome with joy, and they exclaimed "Allahu Akbar" and "Lā ilāha illā Allah" in gratitude to the Almighty.

The Prophet ﷺ never forgot his honourable hosts. He would visit Qubā' every **Saturday**, sometimes riding his camel and sometimes going by foot. He would attend to the needs of the people and would perform prayer in the Masjid. He ﷺ said, "Prayer in Masjid Qubā' is **equivalent to an 'umrah**." The Companions eagerly continued this practice. 'Umar b. al-Khaṭṭāb ؓ once told his companions, "If Masjid Qubā' were in distant lands, we would drive our camels there."

When you visit Masjid Qubā', come with **ablution**. Try to visit on a Saturday, as he ﷺ did, and seek the reward of 'Umrah. Visit Masjid Qubā' remembering the sacrifices of both the Muhājirīn and the Anṣār, and their commitment to Allah and His Messenger ﷺ.



**This [Uḥud] is a
mountain that loves us
and that is loved by us.**

- The Messenger of Allah ﷺ (Bukhārī)

Uhud

As you visit the great mountain of Uḥud, recall that this was a mountain deeply beloved to the Messenger ﷺ. It is the very mountain where the Muslims experienced one of their most challenging days. After the glorious victory at Badr, the Quraysh had come seeking revenge, and the Prophet ﷺ and his Companions met them in battle, armed with strong faith, personnel, and strategy.

The battle began, but just as the Muslims were gaining victory, several archers rushed down from their posts on a hilltop, out of eagerness for the spoils of war. The enemy used this moment to strike from **behind**, gaining the element of surprise. It was at this moment that everything changed. The believers were **shaken**, seized with panic; rumours spread of the martyrdom of the Prophet ﷺ.

The Prophet ﷺ was **struck**. A rock hit his blessed face, an arrow broke his front teeth, and a slashing sword drew blood from his face. Through his pain, the Prophet ﷺ cried out: “How can a people prosper who strike their Prophet on the head and break his teeth?”

Mount Uḥud was where Ṭalḥah ؓ offered his body as a **stepstool** for the Prophet ﷺ, and the Prophet ﷺ declared “**Paradise is obligatory for Ṭalḥah!**” It was by this mountain that Muṣ‘ab b. ‘Umayr ؓ was struck down; where once he had been dressed in finery, on that day they could find nothing to **shroud** him in except a cloth that could not cover his whole body.

It was on this mountain that Abū Dujānah ؓ fought and shielded the Prophet ﷺ with his own back, the arrows striking him instead. It was

here where the Prophet ﷺ asked, “Who is the man who will **sell us his soul?**” Ziyād b. al-Sakan ﷺ leapt forward and fought until his wounds overwhelmed him. The Prophet ﷺ summoned him, “**Come closer to me!**” He drew near, and the Prophet ﷺ drew him to **lay on his lap until he died there.**

This was the mountain that witnessed miracles. Anas b. al-Naḍr ﷺ stood there and said: “Indeed, I can **smell the fragrance of Paradise** from the direction of Uḥud.” And then there was Ḥanḍalah ﷺ, a man who got married the night before the Battle; when he heard the call of jihād, he left his bride and rushed to the battlefield, without even taking time to bathe. He fought with courage until he was martyred. After the battle, the Messenger of Allah ﷺ said about Ḥanḍalah, “I saw the **angels bathing him** between heaven and earth, with the water of the clouds, in **silver vessels!**”

This was also the mountain that witnessed one of the most heinous crimes: the brutal murder of Ḥamzah ﷺ, the uncle of the Prophet ﷺ. Ḥamzah was more than just the Prophet’s uncle; they had shared a wet nurse as children, and as an adult, Ḥamzah was known as a fierce warrior who had defeated every opponent he faced at Badr. In revenge, Quraysh had promised **Waḥshī b. Ḥarb**, a slave, his freedom in exchange for killing Ḥamzah. The disbelievers **mutilated** his body and the bodies of other Companions, celebrating their victory as Hind chewed his liver.

It was on that day that the mountain heard the **cry** of the Prophet ﷺ, weeping over his uncle’s body with a grief none had ever seen before.

Take the time to **visit** the graveyard at Uḥud and read the names of the Companions listed there. Imagine the pain of the Prophet ﷺ as he prayed over his beloved friends and buried them, knowing that they had **sacrificed** everything for their Lord and His Messenger.

They sacrificed so that the religion of Islam could reach you. They sacrificed so that you could taste the sweetness of imān and stand at Uḥud today.

Their sacrifice was honoured by the Almighty:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“...Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph” (9:100).

Now, you must ask yourself:

What will you sacrifice for the sake of Allah?

How will you carry their legacy forward?

The Prophet ﷺ was pelted
with stones in Ṭā'if.

He was boycotted and besieged by his
own people in the valley of Abu Ṭālib.

The innards of a camel were
thrown upon his noble head.

He was called a sorcerer and a liar.

His blessed blood flowed
on the day of Uḥud.

He was surrounded in Madinah
by enemies on all sides.

The hypocrites and Jews
plotted against him.

And in the end, he left this world
after eating poisoned meat.

This dīn came to you through
hardship and sacrifice.

So do not take it lightly.
Do not let it slip away.

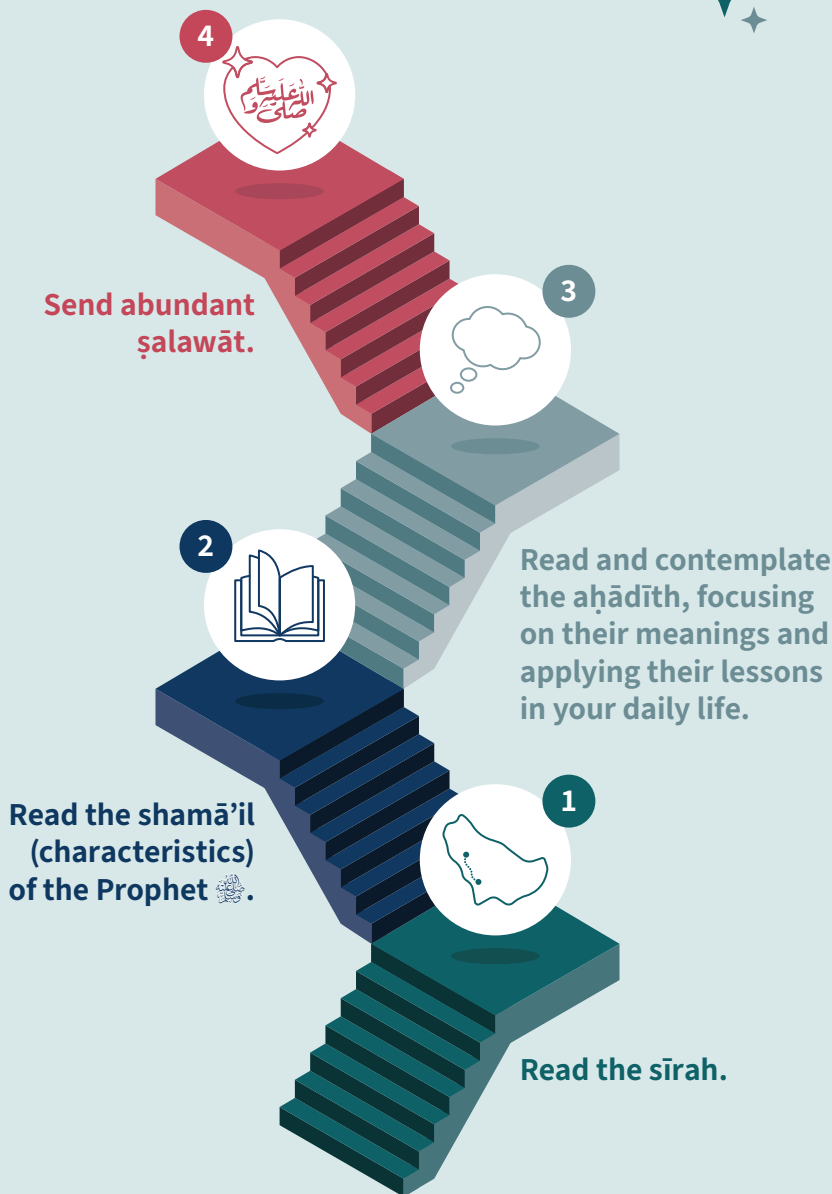


Reflect

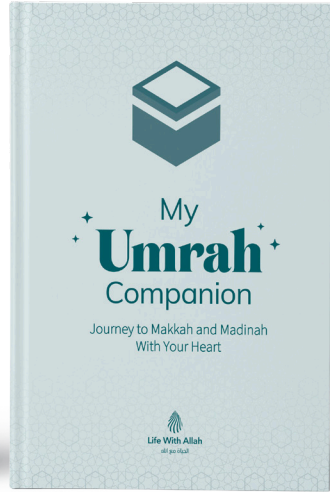
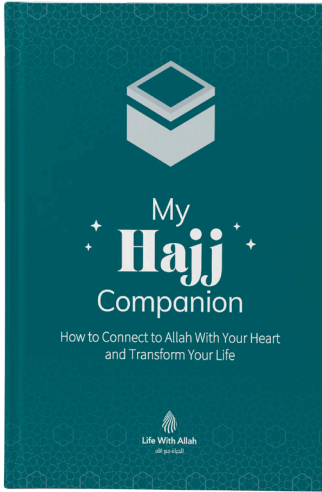
- 1 Which story of the Prophet ﷺ deeply resonates with you? Why?
- 2 How would you live your life differently if the Prophet ﷺ was alive?
- 3 What will you do to carry forward the legacy of the Prophet ﷺ and his Companions رضى الله عنهم?
- 4 How will you follow his Sunnah and live in a way that would make him proud of you when you meet him?
- 5 If you were granted the honour of meeting the Prophet ﷺ in Jannah, what would you say to him?



Steps to Loving and Following the Prophet ﷺ



Taken from:



Life With Allah

الحياة مع الله

lifewithallah.com/publications